

## SPECIAL FEATURES OF THIS ISSUE:

—Era in City-Building.—Capitol of the New World.—Genuine Freedom.—Supreme Factor of Prog-  
—The Great Reform Cry—Copernican Mirage—Living Inside—Reincarnation—Editorial Topics.

# THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword. The hand is positioned in the lower-left corner, with fingers wrapped around the hilt. The sword is held diagonally, pointing towards the upper-right. The blade is engulfed in bright, stylized flames that radiate outwards, creating a sense of intense heat and light. The background of the entire page is a dark, textured field with numerous fine, radiating lines emanating from the sword's tip, further emphasizing its luminous power. The entire composition is framed by a decorative border consisting of a repeating pattern of white, flame-like or leaf-like shapes on a dark background.

February 23, 1900.

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Government and  
Its Capitol.

**KORESH.**

**The Truth Shall Make Us Free.**

**Rev. E. M. Castle.**

**Supreme Factor of Human Progress.**

**Berthaldine, Matrona.**

**In Editorial Perspective, Editorial Discus-  
sions and Miscellany, World's  
News, etc.**

**Prof. U. G. Morrow.**

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## THE FLAMING SWORD AND ITS WARFARE.

10,000 NEW SUBSCRIBERS FOR 1900.

**S**CATTERED here and there throughout the civilized world are earnest minds desirous of knowing the truth and serving humanity. There are a sufficient number to make up a great army, full of strength and power for the cause of Koreshanity, when they are found and educated in the principles of scientific truth. Centuries of experience, a dispensation of development, an age of progress, will ultimate in a magnificent harvest. The present order of things will be reversed; genuine reform will spread throughout the world, and truth will be applied in the interest of the individual, the nation, and the world. But ere these results are realized, minds must be awakened and hearts made to vibrate in response to the attractions of truth in its central Personality.

But finding the progressive minds is the difficulty. Truth invades the territory of the enemy, and it must fight every inch of the way. The mission of truth is to rescue captives from the planes of sensualism; to open the doors of dungeons; to break down the walls of prejudice, and to attack and destroy the citadel of selfishness. Koreshanity meets with resistance on every hand; and we pay dearly for every mind awakened to a knowledge of the truth! What has it cost from the beginning of the dispensation to produce the characters who will reap the rewards of the age? The blood of thousands of martyrs has been shed; nineteen centuries' persistent effort in the direction of the goal—and the universe has been concerned in the production of the intellectual and biological fruitage of the Christian dispensation. In view of all that has been paid that the new age may come, the value of an earnest disciple of truth cannot be estimated. And of how much greater value to

the world is the personal Manifestation of truth itself!

### Searching for Diamonds.

It is with the consciousness of the responsibility which truth imposes on those who come into a knowledge of it, that we labor from year to year in the spreading of Koreshanity. It is to search among the millions of pebbles for the rare diamonds; to sift the sand for particles of gold; to take the dross away from the material to be used in the construction of the new civilization. The knowledge of the importance of truth and the necessity of minds to receive it, make us appreciate more than the reader can perhaps imagine, the co-operation of our friends. We are enlisting soldiers in the noble warfare against the corruptions and fallacies of the age. When truth is fully appreciated, the love of its cause is stronger than mere love of country—it is the love for the world, in the desire to redeem humanity from its bondage.

We have no popular cause; nothing to which the world at large responds; no fad to become fashionable for a season; no fallacy to disappoint the people. Koreshanity is not attractive to everybody. It was attractive to *you*; but it may not interest your neighbor—perhaps not your own family. And yet there is sufficient force in the great circumference of **THE FLAMING SWORD**'s influence, if exerted by all interested, to find 10,000 minds during the present year that will delight in the study of the marvelous System of Koreshanity. We have learned to be patient in our aggressive warfare; we wait for the hour of triumph, but our waiting is not that of idleness, but of diligence, persistency, and courage.

### The Power of Determination.

There is a potent force of will power in Koreshanity. When the determination is strong enough, the mind can accomplish wonders. We are writing this series of short articles on the work of **THE FLAMING SWORD**, for the purpose of suggesting to the mind the necessity of heart sympathy for the cause of truth; the intellectual recognition of its importance; and the necessity of oneness of purpose in organic effort in the promulgation of Koreshanity through its literature. That spirit of self-sacrifice which is generated through righteous desire, is more important and potent than all the booms that can be inaugurated. It is not the noise upon the battlefield that wins; not the number of shots fired, nor shells exploded; it is the well-directed *aim* that makes for victory.

There comes a time in the case of every student of Koreshanity, when he feels impelled by the love of truth to present this marvelous Universology to others; the time is when the truth strikes home to the heart and appeals to the man on behalf of his fellows. It is the spirit of desire to help the neighbor; and this spirit, when it reaches the point of application in the eternal affairs of the world, will bring the long looked-for brotherhood!

We are expecting a rallying-time during the present year;—in fact, it has begun. The consummation draws nearer; and the work increases in magnitude as the time grows shorter. We want **THE FLAMING SWORD** to shine brighter, and the influence of Koreshanity to reach farther out over the world. Let us make it a remarkable year in the history and progress of the Koreshan System, by making everything bend in the direction of great success to the Koreshan publication!



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

Vol. xiv. No. 14.

CHICAGO, ILL., FEBRUARY 23, 1900. A. K. 60.

Whole No. 377

## The Capitol City of the New Age.

The Normal Relation of City and Country Scientifically Determined; Commercial Intercourse Involves the Law of Centralization; the New Religio-Secular Government and Its Capitol.

WE WOULD DISCUSS THE PROBLEM of human existence and activity in its various phases of commerce, agriculture, architecture, mechanics, mercantile enterprises, transportation, arts, literature, music, the drama, science in general,—social science and the science of religion. From the broadest and most comprehensive view, we would first of all present an analytical and synthetical portrayal of the metropolis and Capitol city of the world. Can there be a normal city, sustaining normal relations to the extensive areas of territory now undeveloped and unpopulated, yet containing vastly greater material and industrial resources than have ever been conceived of, because the principles of economy as applicable to the products of nature and industry have not been known? The Capitol city of the world should combine all the principles of beauty and utility. In opposition to the conception of expending the products of industry upon ornamentation, there is a class of utilitarians which maintains that the laws of economy, rigidly enforced, preclude the right to devote industry to the development of artificial magnificence, because it is a waste of labor.

Before we can proceed one step with the discussion of the proposition before us, we must eliminate from our exploitation the entire economical fabric as at present obtaining throughout the world. The relations of "capital and labor," as they are now operative, are abnormal monstrosities, and can have no place in the true system of economics. Industry, not labor, is the

true and only capital. All the wealth of the world, aside from natural production, is the emanation of industry; and it is only through industry that natural resources become wealth. The conflict of so called "capital and labor" is the consequence of the perversion of the principle of the relation of art to nature,—the distortion arising from wrong principles and wrong conditions of the human soul. The present system of economics is founded exclusively upon a false impulse, originating in self-love. It does not confine itself merely to the wealthy robbers of the world; it infiltrates and permeates the mass, and the poor wage slave is as absolutely and voluntarily wedded to the competitive industrial system as the millionaire, and is as much responsible for his degradation as his oppressor.

Those who create wealth must and shall possess it. The men are fools who expect, through the influence of labor-unions, to improve their conditions. The discussion of the question of more wages and shorter hours, is a demonstration of the prevailing ignorance of the masses who work; and the men who lead the laboring masses in their efforts to combine against so called capital, are fools or knaves. Labor is a curse, and for it economical industry should be substituted. Men should not labor for millionaire individuals nor corporations, nor should they labor for themselves. The industrial system should be so organized as to provide that every person capable of entering the industrial field, should place his industry at the disposal of the organic body to which he belongs, so regulated as to



equitably distribute the products of his specific use. This involves the fundamental principle of the normal collection of all the products of industry, with a corresponding normal distribution. This consideration brings us to the point of conjunction between production and its utility, and leads us to the subject of commercial intercourse, which necessarily involves the law of centralization. The city should constitute the normal center of collective and distributive resources, and should be so related to the outside world as to provide for a constant rotation between the occupants of the city and the occupants of the country.

The coming center of architectural perfection is the place for the descent of the New Jerusalem. The New Jerusalem, the Holy City, is the heart and center of the spiritual world. She is the product of the planting of the Christ in the race. What she is to the spiritual heavens, the city of righteousness in the world will be to the world to which she is related, and over which she presides; and the spiritual magnificence of the city of God in the heavens, is to be reflected in corresponding grandeur to God's city in the earth, because it will be the home of the sons of Deity.

We are not unconscious of the fact that many will be offended because we associate religious and secular things, and because we do not eliminate religion from our system of economics. The argument is, that the world has had too much religion, and that the abnormal conditions of society are due to the existence and influence of priestcraft. There has been no true and undefiled religion since the declension of the Christian church. Priestcraft is not religion; but all the religious systems of the world, in the old orders, are the effete precipitations and perversions of what was once the true and undefiled.

The genuine religion must constitute the very foundation of that organic social fabric upon which the world depends for the equitable prosperity and organic peace into which it will ultimately ripen and be perpetuated. Religion is the bond of unity whence proceed the principles of gestation, through which the succeeding order, age, or dispensation is regenerated and born. The fact that religion exists now in the universe, is proof positive that it has eternally existed, and will eternally exist. Hence the necessity for the promulgation of the true science of religion, that in the establishment of the imperial nucleus of the universal kingdom of righteousness, its heart shall embrace the fundamental principle of organic vitality and longevity.

The proper location of the great city of the future—a city not merely to be a center of secular commerce, but the central point of intercourse between the natural and spiritual domains; the city where the sons of God, visible and natural, shall hold converse with the Elohim, invisible and interior to the natural offspring of Deity,

who collectively constitute the Temple of the Highest—must have its location whence there may be easy access to every part of the world we inhabit, by free water communication to all the peoples of the world, and where also the vital point of the new creation is normally defined and fixed by the movement of the sign on the ecliptic. The new city will be located where nature herself, through the immutable and inevitable law of perpetuity, has determined.

It must not be understood that we advocate or conceive it possible to concentrate the cities of the world into one common nucleus, as involving the Koreshan conception of municipal expansion. We are most emphatically expansionists and imperialists. There will be but one government in the world, with its CAPITOL city in America; all other cities of the world will be subsidiary to this one, wheresoever they may be located. This Capitol city is the New Jerusalem, prepared to descend, not from the physical, but from the spiritual heavens. The point of her descent is as arbitrary as the rising and setting of the sun; yet the location must be the result of the voluntary intellectual effort of the mind and personality in whom the spiritual New Jerusalem has her habitation.

Under the competitive system, there does not exist a normal relation between city and country, though city life is properly as normal as life outside of urban aggregation. The question of the relationship of town and country cannot be considered on the basis of competitive commerce and industry. The great city must constitute the center of the University and Collegiate System. It is where the principles of practical economics have their perfect exemplification, where the operations of exchange centralize, for it is the heart center of the world. In it there are no idlers, nor are there over-hours of industrial application, because the industrial phase of recreation (re-creation) is reduced to the minimum, all labor-saving machinery being applied, not to increase the opportunity of the rich, but to relieve the world's drudgery, for which it was invented and created. The great city is the *entrepot* of collection and distribution, like the heart in the body. The lungs manufacture the arterial blood, the heart collects and distributes it.

The first principle of the educational system is to eliminate from the processes of education the things crammed into the mind,—by which it is gorged, under the present brain-destroying, scholastic methods,—and to reduce the educational system to an industrial and economical plan of culture. The child from 7 to 10 years of age should begin his economical school work, being educated into all the processes and activities of a utilitarian life in the various departments of industry upon which he enters. Under the present university and collegiate system of education, the best part of



a man's life is wasted; and when the university course is ended the man is useless.

The Capitol city of the world should constitute the world's most attractive center, from every point of view. It should attract the scholarship of the world; the religious aspirations should find there their focal point of devotion and interest, because there man's devotion to God should find its practical demonstration in the highest performance of uses to man. There, should gather from every part of the world the members of the great brotherhood, rendered possible through the equitable distribution of the products of industry, the wealth of industry being dispensed according to the industrial rights of every individual.

What shall we say of the normal condition of the great field of operation outside of the city, in its relation to the nucleus of the world, its Capitol? Agriculture is to the system of commerce and its heart, what

the liver is to the heart of the body. The world should be made a veritable park and garden of utility; the country should be as attractive to the denizens of the city as the city is to the agriculturists in the field; thus by mutual attractions, the principle of rotation could be set in motion, and city and country be made to contribute to the prosperity and happiness of each other.

The knowledge of the purposes and possibilities of wisdom, in the final adjustment of human conditions, is not predicated upon the basis of the competitive methods of the world; these will be destroyed. The heart, the lungs, the liver, the kidneys, alimentation, all the parts of the new organic order, will receive their proper care and adjustment, while the equanimity of all their relations will be as absolutely sustained as are the parts of a healthy vital organism. These changes are not so far away as they may seem, to those who are sailing smoothly the sea of competitive progress. After the coming great conflict, comes the peace of the world.

## The Truth Shall Make Us Free.

REV. E. M. CASTLE.

**I**N SOME MEASURE, all men recognize the difference between liberty and bondage, and without hesitation each declares his desire for the former, the desire being limited only by his conception of what constitutes liberty. However subdued the slave may be, in his heart yet lurks the wish "to have no master save his mood;" and wherever opportunity offers, he manifests this by yielding himself to his mood to the extent of his opportunity, and so far indulging the desires of his nature. Together with this desire in man for liberty, is the tendency to possess himself of such a degree of comfort as may be secured by proper adjustment of himself to his environment, instinctively realizing, or learning through hard experience, that so far as his desires are in harmony with that which his condition can provide is he free to exercise them. It is only when desire transcends the limit of man's environment that he comes into a realizing sense of bondage,—whereupon he becomes dissatisfied with the environment and seeks to provide himself with one adequate to his desires.

This desire for a larger liberty has been the impelling force of national progress; and, in pursuance of this end, we find the progressive peoples successively escaping the conditions of one bondage to straightway find themselves subject to another. True liberty has not been attained. No government yet formulated by man has secured liberty to its citizens, and even today men are realizing the failure of the world's latest experiment, the American Republic. Instead of blindly undertaking a new experiment, would it not be well to consider what constitutes true liberty, and the means of its attainment?

To the extent that man is hedged in by a necessity which opposes his will is he unable to freely exercise that

will. He finds the consequences of his acts fixed by immutable law. So perforce he must exercise patience,

"being aware  
Necessity doth front the universe  
With an invincible gesture."

Patience is the curb he places on his desires;—it is not compatible with joyous freedom. This apparent contradiction between free will and necessity has engaged the thoughts of profound minds in all ages, and the oft-repeated question is, If absolute free-will is never to be attained, whence comes this desire of the human heart? Man would fain escape the problem by a professed belief in a life of liberty beyond the grave,—that is, to the ordinary mind, a life where human desire shall be satisfied; consequently each pictures heaven according to his idea of what constitutes true bliss:—it is the happy-hunting ground of the Indian; it is the houri peopled paradise of the Mohammedan; it is the dreary singing school of the unimaginative Puritan. In the natural world, when man would indulge his desires he finds himself restrained by fear of or distaste for the consequences of indulgence. Therefore the Mohammedan pictures a heaven of slothful ease and sensuous delight, where satiety never comes, and where he may drink wine to his heart's content and his head shall not ache from drinking nor his reason be disturbed; that is, there he shall escape the consequences which in this world attend the indulgence of selfish desire. Human nature in the Mohammedan does not at bottom differ from human nature in the orthodox Christian. In each, desire undirected by reason pictures the delights of the future state.

In this world man finds that always he must pay the penalty,—at length experience teaches him the



futility of his efforts to escape payment,—he finds that while in some measure free to determine his course of action, the consequences of any course are predetermined. Thus he grows into an understanding of the existence and operation of law, and begins to regulate his desires, for he knows that sooner or later he must “pay the price.” That he does not like to pay the price is plainly evident by the picture he draws of a heaven where he may escape payment. It is nothing more nor less than man’s inherent dishonesty that causes him to desire that sort of heaven. Because he dislikes the imperative manner in which nature presents her score and demands her due, he consoles himself with the belief that he is on probation for a short time in this world of pain and sorrow, and that if he will be careful to avoid sinning in other than a respectable manner, and will comply with certain formulas prescribed by his spiritual directors, at length he may be admitted to a world full of delights, of which he may freely partake without fear of being asked for the equivalent of value received. In other words, there he may get something for nothing—there he may dance and *not* pay the fiddler. Nor is this belief in which he seeks refuge more honest than the desire which induces it, as is evidenced by his unwillingness to leave this world and enter the heaven of his dreams.

What is true freedom, and how is it to be attained? The answer was given in the beginning of the age by the great Teacher of the nations. “If ye continue in my word, ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free.” If we are to be *made free* by truth, it must be after coming into subjection to truth, for only a master power can bestow the gift of freedom. We cannot subject ourselves to truth until we come into an understanding of what constitutes truth. Not until man comprehends the natural and spiritual laws of being, can he yield obedience to those laws, and through obedience deserve the gift of freedom. When man learns the character of his environment, the universe, and properly adjusts himself to that environment, bringing his desires into harmony therewith, he will find himself free to exercise those desires. Self-control must be learned before true liberty can be attained, self-control being merely the perfect adjustment of self to environment by means of understood

law. This is the lesson men must learn. This is the lesson nations must learn.

As man begins to come into an understanding of truth, he finds the tendencies of his nature—that nature begotten in sin and shapen in iniquity—opposed to a life conformable to truth. Now he begins to realize the difficulty of serving two masters. If he cleave to truth, he must tear himself from error and the life of sin dependent on error. If he cleave to error he must abandon truth. Because he has long been schooled in error, because he is knit by bonds of love to the life of sin, he finds it hard at first to yield obedience to truth by making it the guide of conduct. But through yielding, he finds himself more and more possessed of the light of truth, and beginning to realize the beauty of righteousness, soon finds himself attracted thereby. Each time he yields obedience to so much of truth as he grasps, he makes his very own the truth he obeys, and that obedience prepares him for the reception of an added measure of truth—thus grows his capacity to receive. As the light of truth dispels the darkness of error in his mind, the horrid deformity of sin is revealed to him, and now is he ashamed of the life of sin. Carlyle has said that shame is the soil in which all good things grow. Verily, it is soil that the plow has turned up to the light and air, where weeds are uprooted and preparation made for the planting and growth of good impulses.

When through obedience yielded according to the light received, man has grown into full obedience to the fulness of truth, emancipation comes. Gradually has sin lost its attractiveness, gradually the desire for righteousness has increased, until man no longer has any desire contrary to the law of righteousness. Because he has subdued himself unto the law, the truth possesses him and becomes the absolute guide of his desires, which now are unto righteousness. Now he finds himself in harmony with the life of the universe, which is God’s outmost expression of himself. Now his will is in harmony with God’s will, and no longer need he curb his will for it has no tendency in opposition to the law of God. No longer need he exercise patience in learning what is ordained. What is ordained is what he desires. Freedom has come. And now no more does God thunder from Sinai the command for man to love him. Truth leads man to the knowledge of God, and knowing, he cannot help but love. No more is the “Thou shalt!” the roar of command in the disobedient ear of humanity,—the roaring is only in the ear itself which resists. In the obedient ear it is the mellow note of promise.

The pediment, groundwork, or footstool of the biological or metaphysical domain, is the brain and human organism. In this microcosmic universe is the central star, also the projected solar center pivoted upon the astral nucleus. And here are also the circumambient atmospheres of mental luminosity, and the earth with her moon, also the correlated astral centers, as fixed in their orbital and axillary rotations and revolutions as the stellar *foci* in the macrocosmic universe. In the microcosmic are all the corresponding curves and cycles, with belts or zones of nebulae, the biological Zodiac, with its ecliptic and precessional changes as observed in the macrocosmic domain.

The Messiah of the Christian era is to this present fruitage, what the wheat sown in the fall of the year is to the next Summer’s harvest. This accords with the parable of Jesus as he explained it to his disciples: “The field is the world; the good seed are the children of the kingdom; \* \* the harvest is the end of the world” (age or dispensation). The seed was sown through the translation (*theocrasis*) resulting in the direct sequence of that metamorphosis; namely, the outpouring and baptism of the Holy Spirit which was the direct effect of the literal breaking of the Lord’s body, and the transubstantiation and transmission of that structure by the apostles and disciples of the Lord who appropriated it.



## Supreme Factor of Human Progress.

Recognition of the Tangible Hero Who will Solve all Problems, Bring Order out of Chaos, Destroy Evil and Overcome Death, the Demand of the Hour.

BERTHALDINE, MATRONA.

THE WORK of a tangible Messiah, representing the age of Aquarius, is the prime factor in the institution of new heavens and a new earth. The indications daily multiply, that the old heavens and old earth are about to pass away with a great noise. War clouds are gathering, the wide world over. Every nation is taxing its resources to the uttermost, to increase its armies and navies. Statements are continually circulated regarding the relative strength of national naval powers, and even the American nation is being warned of imminent peril, and stimulated to be worthy of classification as the first among the great naval powers of the world.

The great battles which usher in the great and terrible day of the Lord will involve world-wide interests, primarily commercial; and every nation will finally be summoned to the front in battle array. Scientific contemplation discerns an awful magnificence in these culminating conflicts of competitism, so swiftly approaching. The diabolism of competitism is to be bathed in blood, and its guilt made hideously manifest to the intellectual powers of the world.

The universal man is a sinner; the blood stains of Jehovah crucified afresh and put to open shame are upon him, crying for vengeance. There is restitution to be made to one cast into an horrible pit, his feet made fast in the miry clay of human selfishness. Competitism has brought the nations of this world to their final doom of destruction. Now, the accumulated billions must go to maintain the slaughter of mankind, a mortal humanity representing the greed of gain, in that more interior seat of commerce, where the lusts of the flesh have sought satiety at the price of the holy seed of God's immortal animal life, sown in our mortal corruption.

Sinful humanity is in the debtor's prison house, a prisoner of hopes begotten by Jehovah. The Lord who descended to preach to the spirits in prison, must open the gates of brass and break in sunder the bars of iron, and ascend in order to descend again the second time, that he may lead captivity captive, and give the gift of immortal life to the mortals redeemed by the blood of his final covenant.

The race must produce from itself its tangible Messiah, if it would be redeemed as humanity representing the blood-washed, blood-bought animal life of Deity implanted in it. The Messianic center of the race, the Messenger of its almighty forces of truth and life, its Son of salvation, it must ever be remembered, proceeds from and recedes into natural, tangible humanity, by orderly operations of law. Periodically, the cry goes forth: *Ecce Homo! Ecce Deus!* and men are forced, in the order of law, to look upon one whom they have pierced, to bring them to repentance; to do works meet for repentance. God as the Creator and apex of universal

creation; God as perfected man, cannot be manifest apart from the race of men. All nature may speak of Him, may furnish symbols of his attributes, but only man can furnish his express image and likeness.

God walks in the Garden of his humanity, in the cool of the day, in the dawning of the morning of each succeeding era of racial development. Each cycle he ascends into a mountain, a new kingdom of divine life. He opens his mouth and teaches men saying: "Blessed are the poor in spirit, for theirs is the kingdom of God." Blessed are they who are in conscious need of the God of Israel, the seed-man and Savior of the world. Blessed, because he can meet the needs of the confessedly needy,—but not of those who say, "I am rich, and have need of nothing." Only the poor in spirit can bear the saying, without me ye can do nothing. The rich, the self-righteous, the self-sufficient, who see no beauty that they should desire him, say, we have Moses and the prophets; as for this fellow, away with him! crucify him as a mover of sedition, a pestilent fellow come to take away our name and fame as a nation, to destroy the established order, even its Temple, that he may make all things new, even the name of our God!

The great Restitutionist, the tangible Messiah and prophet of God for this age, came with the passing of the sign Aries from the constellation Pisces into the constellation Aquarius. This passage of the sign marked the close of the Christian dispensation. The Lord Jesus taught in parables. "Without a parable spake he not unto them." In describing the last supper of his great God and Savior, Elohi, he instituted the preparation of the symbolic supper, which was to show forth his death till his recurrent advent, by symbolism in his directions to his disciples. This, being interpreted by the divine science of astro-biology, is most forceful as an indication of the nature of the Messianic manifestation at the close of the Christian era. He bade two of his disciples go into the city (of Jerusalem,) and said, "there shall meet you a man bearing a pitcher of water: follow him."

The antitypical city of Jerusalem, the city of peace, is spiritually discerned as the Bride, the Lamb's wife, descending from heaven adorned for her husband, and represents the spirits of the justified gathered from the slain of the Lord, constituting the spiritual Church Triumphant, created during the reign of the church militant. This Church Triumphant gathers or infolds in a Messianic center,—the brain of the man whose intellect enthrones the mind of Jehovah, the spirit of wisdom and understanding seen in the spiritual world as a glorious sun, and recognized in the natural as the science of absolute truth, the sun of righteousness, revealing the gross darkness of the natural mortal mind at enmity against God.

The Apostle John speaks of that which he saw



proceeding from this intellect, as "the pure river of the water of life, clear as crystal," the genuine Elixir of Life, the blood of the new covenant, which brings the spirits of the just, made perfect through their Messianic obedience to the law of the cross, into conjunction, as the breath of lives with the dead soul of mortal man, making man a living soul.

The man who brings the message of scientific salvation from the bondage of mortality and all the concomitants of sin, is the personal Aquarius whom all true disciples of the Lord must follow. The symbol of the water-pitcher is the clear indication of the nature of the communication he should make, water being the universal solvent, and the natural symbol of scientific truth. The competitive nations of this world must war and shed blood, until the science of universal peace is accepted from the spirit of its letter. The theocrasis of the Shiloh, the Messenger of peace, can alone speak peace, and still the storms of the warring elements.

The time is at hand when the nations shall learn war no more, when swords shall be turned into plowshares, and spears into pruning hooks. The time is at

hand when the science of truth shall be recognized as the water of life by the world, and the water ways of the earth be made alive with the navies of free trade, directed by the free divine love of nation for nation, and national reciprocity be the life of all trade.

The science of truth will usher in the great day of rest, the Lord's day, for the rest of recreation, the joy of making all things new, of rebuilding the great Temple of the Sun of Righteousness, of restoring the law to its altar, the will of man, to create the fire of holy incense, praise, and thanksgiving.

No new science was ever divulged save by a scientist. No new age was ever ushered in save by an Alpha and Omega, representing the Ancient of Days and beginning of years. The Christianity of Jehovah is in the Christos of his harvest; for Jehovah was a seed planted, sown in corruption to be raised in incorruption, that he might descend again to renew the life of the world from age to age. "Ye in Me, I in you." The earth abideth forever, by virtue of God's seed time and harvest. "We know that Messiah cometh," as a man with a pitcher of water in his hand. Follow him!

## In the Editorial Perspective.

THE EDITOR.

THE REFORM CRY is being heard in every department of human activity; it is the voice of the people; the voice of the oppressed. The world is being misgoverned, and the millions are preparing to demand sweeping and radical changes in the conduct of human affairs. The nineteenth century, with all its progress, has not witnessed the lifting of the curse; but there has come a general awakening to realization of the terrible bondage of the people of all nations, and a strong hope for deliverance. Will humanity be disappointed, as it so often has in the past? Liberty was the watchword when the American colonies were founded. The people of Europe were passing through the fiery ordeals of religious persecution; and in the development of the western world, how strong was the opposition to religious bondage! A measure of religious liberty obtains in America as a result of the struggles in Europe, when the corrupt church fastened itself upon the secular government and instituted a reign of terror. It is not enough for the people of a nation to be free to follow their own religious convictions; the time was when it was the all important issue; but now the spirit of liberty cries out in all departments of the modern world. A more external bondage is fastened upon humanity. The world cries out for social, industrial, and commercial freedom; it demands a new government, a new order; it demands the brotherhood of man. It required a struggle to throw off religious bondage; the West fought the East to obtain independence; and now the stupendous tide of reform forces must sweep the world in bitter vengeance against the powers of oppression, ere true liberty is realized. Industry has gone wrong; commerce is perverted; governments are founded upon wrong principles, and behind them is the accumulated power of human desire for dispensations—the love of money. The roots of evil are grounded in human fiber and cell, and express themselves in the very fabric of modern civilization. The hope of the world for justice and equity in all its affairs can be fulfilled only through the application of the science of human economy.

What must that science be? It will not be some one's guess at the best method of adjusting man to man; not an experiment to ultimate in failure, as has the great republic of the West. It will be the science of the government of the universe translated into all domains of human relations. Then government will be natural; the perfect industrial system and scientific commerce will regulate the production and supply of all the goods of life. Then, every man will reach his plane of rest; the world will be reduced to order and harmonized, and made happy in the light and life of the new world of Koreshanity!

Let Protestantism explain if it can, why Christianity has gone wrong—what it is that has been assiduously at work in the church to shatter it into fragments! The fact that the church has passed through many successive changes of belief and practice, at once disposes of the idea that one divine spirit has been leading, inspiring, and guiding Christendom. Looking into the past we see the iron clad creeds of mediævalism, ribbed with the awful fear of the tyrant which the creeds pictured. The force of the creed of Calvin has held millions in the bondage of a terrible fellowship—the spirit of terror in the thought of the seething lake of fire for the damned. What has become of the Westminster confession? The modern church is ashamed of it. Where is the orthodox hell of eternal torture? The clergy is letting it slowly cool down; it is described no more in the pulpit, and it will soon die out altogether. The Calvinist god is rapidly becoming obsolete. In the first place, he was substituted in the place of the true One the apostles preached. The modern church is endeavoring to create another god to suit the fancies of a corrupt generation. Why these great changes in Christendom—these great epochs in the history of the church of a single dispensation? The great apostasy was inevitable; the divine Seed died in the soil; and the true religion cannot come again until the end of the dispensation, the time of the harvest. It will be a new religion, not the old stalk revived.



And Catholicism? It is the main stalk of the apostasy; and it has changed in form, spirit, and doctrine. The church that can fight the Copernican system of astronomy in one century and accept it in the next, is inconsistent enough to change its complexion whenever convenient!

The distance to the sun is taken astronomically, as a unit of universal space in the Copernican system; that unit is the yardstick with which the distances to the stars are measured in conformity with the hypothesis of the convexity of the earth, and the superior magnitude of the sun. The whole problem in the modern system is made to rest upon the primary assumption, which is in itself fallacious; and then the calculated results are made to rest upon the uncertainty of the sun's parallax. The solar parallax is computed to be between 8.75'' and 8.85''. This tenth of a second uncertainty is more than one hundredth of the whole, and equals the subtension of an angle by a single hair placed at a distance of 800 feet! The variation of one twentieth of a second of a degree either way, changes the computed distance to the sun about half a million miles. To find the distance to an inaccessible object on the earth, a surveyor must lay off a convenient base-line from which to project a triangle; and he considers himself fortunate if his base-line equals one tenth of the distance to be measured. But the whole diameter of the earth is less than one eleven-thousandth of the assumed distance to the sun; and the astronomer finds himself in the predicament of the surveyor who, having to measure the distance of an object ten miles off, finds himself restricted to a base-line of less than five feet! Herein lies the difficulty of the problem of determining the exact length of the astronomical yardstick, upon which would depend the accuracy of all astronomical calculations, even if the old system were true.

Two distinctly opposite views are taken by the clergy with reference to the decline of Christianity; that is, two opposing views are expressed concerning what constitutes the Christian religion. It is admitted that the church as an organization, or a number of organizations, is actually and indisputably waning in power and influence; while the other view is that the many recent changes in church affairs, with the tendency to agnosticism and higher criticism, spiritism and christian science, are not symptoms of decay, but of renewed vitality and enlargement by growth and progress! Did the Christian religion originally spring into existence through a gradual process of transformation of Judaism? If Moses counts for anything for authority in the establishment of the Jewish church; if Jesus counts for anything in the founding of the primitive Christianity, then before the new church, which is to supplant Christianity, is founded there must come the promised Prophet and Messiah as the pivot of transition, the Head and Founder of the new religion, the door of the new dispensation. The great structure of Christendom is falling to pieces; it is being ruined before the eyes of the world. It is old; and it belongs to the centuries past. Every dispensation has a new religion. The Jewish dispensation had Judaism; the Christian age had Christianity; and the dawning dispensation comes with Koreshanity.

More than three times the total amount expended on the ordinary functions of state government is expended annually on the charities of New York, where \$25,000,000 are required every year to poorly repair the damages done by modern civilization's false system of economy. The charity work of New York is a burden of about \$4 per annum for every man, woman, and child in the Empire state; and like proportionate expenditures are made in every other state in the Union every year. The expenses of government are large enough; but add to these the enormous sums paid to support charitable institutions, and the

sums annually stolen from the producers of wealth, by the filchers of national resources, leaving the workingman a mere fraction of what he earns, and some idea can be had of the workingman's burden! It is a false system of philanthropy that follows in the trail of the destructive agencies of civilization, to merely heal the wounds of those who fall in the great battle upon the industrial field. Government itself is intended to insure human happiness, but it permits misery. There should be no need of the existence of modern charity societies, homes, and asylums; there should be no poor in a nation of wealth, a world of luxury. But we are living in an age of enormous waste; the life of millions is being sapped, through the hundreds of agencies assiduously working to destroy the human race.

Ethnologists are expecting a new race of men in the coming centuries; and it is natural enough for men who have endeavored to evolve the human race from the chimpanzee by means of an unknown missing-link, to speculate as to what the coming man will be. The thought that man will gradually turn into something else far more desirable, is pleasing to all such as delight in the charm of mystery concerning how it is to be done. Take away the mystery which drapes the future world, and the majority of people of the present generation would lose interest in the facts of existence. If the dreams of the ethnologists were true we would, after a time, see a hatless, brunette, four-toed race; physically strong, with senses more acute, living 150 years, with possibility of prolonging life indefinitely; a race living on micro organisms, especially the protista; communism would prevail; religion would be a mere individual sentiment; the race would become more artistic and esthetic, more just and sympathetic; villages would increase, and large cities would be no more. What a difference between blind guesses and a scientific solution of the problem of human destiny, in the light of comparative analogy! Humanity will not drift into the perfect state. The new race must be created by scientific processes; and the science of creation reveals what the coming race will be. The new race will constitute the kingdom of God, the long promised *race of the Gods* who will rule the universe!

Ouida, the French novelist, has ventured to tell the truth about England and America, in reply to an article in a European magazine on "The Decadence of the Latin Races." She sees signs of approaching ruin of other nations as well. She compares England with Rome: "In all parts of the globe Great Britain has at one and the same time, conquests, colonies, intrigues, open and difficult questions of every sort. To oppose all these, she is obliged to provide herself with legions in Asia, and in Africa, and to send the soldiers of one conquered nation against those of another that she is about to conquer. Thus did Rome, and this was her ruin!" The following description of the American nation is given: "In no other nation is the contrast between the rich and the poor more terrible; in no other, are millions dissipated with more horrible selfishness and carelessness. Lynch law rules in several of the states, and corruption everywhere reaches so horrible a degree as to poison life in all its departments. Americans brag of their liberty, but it has no existence save in the word; no existence outside the swelling rhetoric of unhealthy speech-making. Thirst for gold devours the nation. Americans aim to amaze the world, to acquire millions, to produce the big, the colossal, the bizarre; and to recognize one sole divinity—the venal Mercury of the market and the bourse. Behold American liberty!"

The church is not enamored with the idea of any practical application of Christianity to external affairs; so long as it can claim that its work is in the soul, it is a little out of reach of every-day scrutiny; but the corrupting influence of fallacy will



break out and manifest itself in human conduct and depravity. Rev. Fifield, of Chicago, does not like the idea of religious teachers attempting to establish any material base of operations, as will be seen from the following: "Whenever religious teachers begin to invest largely in real estate, it is time for ordinary people to keep their pocket-books in their own pockets. Our Lord, who did not have where to lay his head, and who never tried to build a hotel in Jerusalem for healing the sick, has never yet granted his blessing to financial speculation in his name." Then in *whose name* do they conduct financial speculations? In whose name do they accumulate millions under the hellish competitive system? Jesus *did* institute a practical system of communistic relations for his disciples; and it appears from revelation, that it is the purpose of the Almighty to build upon the earth, a great City; and if he does not purchase real estate upon which to construct it, He will pre-empt some claims, or confiscate lands now in the possession of the devil. The time is coming when the Almighty will deal largely in the world's real estate and other resources of wealth, now misappropriated in modern Christendom.

We enjoy watching the leaders of the world wrestle with the difficulties and problems which confront them—in science, religion, and social, industrial, and political economy. The world expects to have its questions settled through conventions of leaders. Let ignorance confer with itself, and absurd remedies result. The great good we see in the growing agitation on all questions is, that it will apprise the world of the fact that it has been humbugged for centuries by so called scientific teachers. What a maze is that into which the teachers have led the world! What a hell of corruption is that into which humanity has been lured! We are glad to see the leading "lights" of the nations meet to discuss the problems of the hour; not that we expect the truth will result from their work, but that in frequent interchange of ideas, they may finally reach the conclusion that they are unable to settle the questions of individual, national, and universal welfare. It was through the cackling of geese that Rome was warned of impending danger from the enemy mounting the ramparts of the city; and through the confusion of modern reform, the people may awake to the actual necessity of organizing under the generalship of the mighty Hero of the absolute truth, for the purpose of establishing the long-desired new order, the era of universal peace.

The old argument in favor of the theory that the earth is a ball of fire surrounded by a thin crust, is that volcanoes are vents of the interior molten sea, but the theory is now meeting with disfavor among the scientists. The scientific world is gradually adopting the idea that the earth is solid, and that the heated stratum does not extend very far. Prof. Shaler, of the chair of geology at Harvard, having charge also of the Atlantic division of the United States geological survey, attacks the old theory as fallacious and untenable. He reaches the conclusion that volcanoes are superficial in origin, having their source in the crust itself. The volcanic chimneys are too few and too small for the supposed awful furnace of fire which is supposed to fill the earth! What benefit has been derived from two centuries' education in the fallacious system of geology? How much of the entire system of modern science will be standing a century hence? Not a single idea put forth by the modern scientific world. We are witnessing many startling changes in all the systems of so called science; there is but little now remaining of the theories taught a hundred years ago, and the fallacies of the nineteenth centuries are being rapidly supplanted by the truths of Koreshan Universology.

"There is but one mind in all this universe, and that is the

universal mind." The "universal mind" is a wonderful thing, to some people; it is supposed to be everywhere—in the atmosphere, in the ocean, in all space. The life of Deity is likewise supposed to be everywhere—in the serpent's fangs and Upas tree, as well as in the angel and the man. The mention of mind reminds one of brains. It so happens that all mental energy in all planes subject to human investigation, is generated in material bases; and sufficiently universal is this one fact as to necessitate the conclusion that universal mind must have the brains of the entire world as the complex base of generation. The time is not far distant when every idea of life without a body, mind without brains, function without form, and existence without limitation, will be relegated to the oblivion of ignorance.

It is the business of the money gods to take advantage of the factors which make for war and famine, as well as for peace and prosperity. Is India starving? The men who speculate in food products, and the men who loan money to the English government to supply the millions with food, reap the benefit. Is there war? The money lender is in demand; nations must have money to push the war engines. England is now fighting the Boers that the money-lender and the money-hunter may be profited. Is there peace? The speculator rests in the security of regular business routine undisturbed. Is there prosperity? It is the man who controls wealth that prospers. The winds of the world's adversity as well as prosperity blow "good" into the hands of those who worship at mammon's shrine. The people are their servants; the governments are their tools.

The Paris observatory has about completed its new map of the heavens, showing stars up to the fourteenth magnitude. About 30,000,000 stars are photographed, and it has required ten years to prepare the pictures. It has usually been supposed that an immense field of infinite space is necessary to contain 30,000,000 or more stars; but the astronomers have succeeded in photographing them upon a few hundred square feet of surface; and they may all be pictured upon the retina of the eye, and finally implanted in a single cell of the brain, less than five thousandths of an inch in diameter! The heavens of the hollow globe of Koreshan Astronomy are about 6,000 miles in diameter, having a surface area of about 113,000,000 square miles, and seems large enough to contain all the millions of stellar arc-lights of the universe.

Koreshanity is the only system in the world that harmonizes the idea of a created universe, with the proofs of its eternity. The Cellular Cosmogony is the science of creation and the processes of reproduction of the cosmos. It teaches the eternity of the physical universe and of humanity; it also demonstrates the existence of Deity, and reveals the laws through which he voluntarily renews the cosmos every 24,000 years. The pivot of creation is the seed. The universe produces its Seed in the highest kingdom; and the sown Seed produces a new order, opens a new cycle. Wheat is eternal, but it is recreated every season. The secret of perpetuity of the universe throughout the cycles of eternity, is in the periodic replenishment and rejuvenation of humanity in specific times.

Chicago churches are opposed to an "open door" in any one vicinity. There must be one fisherman only for a single pond; and the streams must be divided up so there will be no tangling of the fishing tackle, no collision of the nets swung for suckers. The plan is to abandon parish rivalry, and not allow competition of different sects in the same neighborhood. Strange that the Almighty should so conflict with himself that the preachers must interfere and fence off districts in which the different parts of the "same spirit" may work without trouble! What a farce-comedy of religious sects is being played before



the eyes of world! But the play will soon be ended, and then the old companies will dissolve partnership.

Even the dailies are awaking to the fact that there is something wrong with modern educational institutions, and that radical reform is needed. School federations, associations, and societies are endeavoring to locate the seat of the difficulty. The *Times-Herald* says that the schools of Chicago are under the "despoiling hand of the politician;" and that "her schools are weighted down with a cumbersome and unscientific system." Not only that, but modern schools teach that which is fallacious and absurd. Education in fallacy cannot benefit the race. True education comes with the absolute truth; for only through the truth can the mind be educated and the man developed scientifically.

The basis of modern speculative geology is entirely fallacious. It begins with the assumption that the earth was originally in a molten state, and that its surface has cooled, forming a shell from 50 to 100 miles in thickness. Geologists read the rocks with this assumption in mind; they make their calculations from the ground of this absurd hypothesis. The idea that the earth, at some time in the past, did not exist, enters into every conclusion of modern science. Having a false idea to begin with, a "scientist" needs only to know a few facts to make the most stupid and stupendous blunders of the ages!

Men have guessed at the solution of universal problems until the world is tired of the conflict of opinions. The great and difficult questions must be definitely and satisfactorily answered. When the golden key is found, and the central truth of being is discovered, the solution of the world's problems is not only possible but inevitable. Koreshanity is the entire involved universe in mental solution; it is the long-promised truth for which the world has waited; it is the light of the new dispensation, the religio science of the new world.

Rev. Thomas, of Chicago, teaches re-embodiment in the following language: "Individuals live and die. Qualities and principles are immortal. In the hundred years since Washington died, his personality has been lost, and even Lincoln and Grant have in a measure ceased to be personal; but that which made these great souls and the cause for which they gave themselves, live in the love of country."

It is not enough to be negatively opposed to anything; if a thing is wrong, be positively and aggressively opposed to it. Koreshanity is opposed to every evil and fallacy under the sun; but it does not take on the name of its enemies in conjunction with the prefix "anti." It is enough that Koreshanity is the anti-thet of all forms of fallacy.

Genuine reform is scientific; the world's salvation from the curse cannot come through the corruptionists who make the "laws" of nations; but through the application of laws which were never made, but which inhere in the universe of being and existence.

The world is afflicted with a superfluity of "anti's" who are always against something, but never for anything; they are on the wrong side of the question—notably: the antichrists, the anti-imperialists, and the anti expansionists.

The wages of the competitive system are all the evils and hardships entailed upon the world through the perversion of commercial wisdom; the money paid to the toilers is but a small part of the consequences.

Tirades are usually tiresome; but the Koreshan crusade against the corruptions of matrimony is a *tie*-rade that is both desirable and necessary.

We believe in having God in the constitution—not the mere name in print, but the Being in the constitution of the natural man.

Water is the symbol of truth; to take stock in truth is to possess watered stock that is worth something!

The enlightened intellect is the throne of reason; the great white throne is the seat of rational judgment.

The "anti's" of America are endeavoring to make trouble for Uncle Sam.

The "upper tens" do not live in tenements, but they own them!

When the devil gets to be popular, everybody forgets who he is.

Hypnotism prevailed when Adam was put to sleep.

The universe is both the egg and the incubator.

What is the good of anything that is evil?

## Editorial Discussions and Miscellany.

THE EDITOR.

### Fallacious Modern Astronomy.

EDITOR FLAMING SWORD:—As a student of astronomy, I cannot see how it is possible for the Copernican system to be wrong. It seems to me to be such a net-work of facts as to constitute a scientific masterpiece. It is certainly the result of centuries of progress and development, where all the intricacies of astronomical phenomena are all accounted for so beautifully and perfectly,—the cause of day and night, the lunations of the moon, planetary distances, parallaxes, motions, and perturbations, the precession of the equinoxes, the return of the comets, and many striking evidences of the accuracy of the entire system. We may leave the earth out of the question, and take the hundreds of remarkable corroborations in actual facts and figures of astronomical phenomena, and prove the system to be correct.—Student.

At one time the Tychonic and the Copernican systems hung in the same balance; and for a long time it was not known which would be the system into which the facts of astronomical discovery and observation would be woven to make up the fabric of fallacy. Both systems were founded on assumptions, and both were equally without proof of the correctness of their conclusions. The one was as susceptible of accounting for all the phenomena of the heavens as the other; and yet the one had for its foundation a stationary convex earth, and the other, a convex earth revolving about the sun. If the Tychonic system had been the one adopted, all the facts of astronomy now incorporated in the Copernican theory

would have found as consistent places in the Tychonic system; and today it would be equally as complex as the Copernican system, and equally marvelous in the eyes of the unthinking public.

The mind of the student amazed at the Copernican system, is not aware of the processes through which the Copernican system has been developed. Then, we might ask, what is the Copernican system? Many things taught as astronomical truth twenty-five years ago are denied today by astronomers; Newton's ideas are not now accepted; and Kepler's laws are being discarded. The system has changed in nearly every respect. If the system were true, it would have been true when it was founded; and if it were



true then, why, of course, it could not be true today, considering the many radical changes made in it. We see nothing of its beauty nor of its harmony; to us it is a system full of inconsistencies, absurdities, and contradictions, with its hundreds of unsolved problems. As a student of astronomy—of one system, perhaps—you cannot see how it can possibly be wrong. As teachers of astronomy, familiar with all systems and with the history of their development, and in possession of the knowledge of the fundamental premise and principles which form the basis of the true System, we cannot possibly see how any part of the Copernican theory can be correct. We *know* that it is not.

However, we may agree that there are some general conclusions in the modern system that are almost universally accepted today; and in these conclusions there are dovetailed hundreds of facts of phenomena, making a seeming harmony. But what is the secret of the development of the system? Phenomena were observed, and theories were devised to fit the appearances. There would be some explanation of the phenomena observed; and no matter how false, the work of men for hundreds of years seems marvelous to a single mind, as it views the field in its magnitude, in ignorance of how it was developed. Is it not clear to be seen that where theories are made to fit phenomena or appearances, that the appearances, taken as facts, will *appear* to be in harmony with the theory? This is where the astronomers have humbugged the world all along. They know that there is nothing with which to prove the system true. They observe phenomena; fit them in a theory; and then the people look from the theory to the appearances, and marvel at the work of astronomers!

Astronomers have supposed that the objects they observe in the heavens are remote in space, outside of the earth. Planets and stars have apparent movements on observed arcs in regular periods; and any system of astronomy having a series of circles or ellipses, can account for all the movements of the planets. Astronomers *do* leave the earth out of the question, and substitute an impossible thing to stand upon. The Koreshan System is *not* founded on assumption, but on the demonstrated premise of the earth's concavity; we *must* take the earth—the basic premise—into consideration. The Copernican system is a perversion of the truth. Turn the theory outside in, with all its complexities, intricacies, and facts, and the correct system is seen as a marvel of completeness! Koreshan Cosmogony is that system, solving all problems, revealing all mysteries, containing all truth; it is the Astronomy of future ages.

#### Visual Curvilinearization.

EDITOR FLAMING SWORD:—If the visual line is subject to curvation, why does it always curve upward?—H. R., Phoenix, Ariz.

Visual energy is generated through the functions of the human brain which pre-empt vision; this energy is finely attenuated nerve energy, radiating from the frontal focus of vision to the objects that we see; and the impression is returned through the sheath formed in transmission. The outgoing visual rays are gradually curved upward through the action of levic energies in their ascent to the sun. The incoming rays are acted upon by gravic energies; hence the outgoing and the incoming rays are transmitted over the same lines of curves.

Other factors conspire to produce an apparent and more rapid curvation of the "visual line," or line of successive vanishing points; they are factors of perspective and geolinear foreshortening. We look out over the sea or plain; the farther objects are from the eye the smaller they appear, and every succeeding mile plants a shorter vertical picture on the retina of the eye, until the vanishing point of the surface is reached at the horizon. As no more of the surface can be vanished from the same altitude of observation, must not the ratio of vanishing of vertical space above and beyond the horizon, increase as to the square of the distance? In other words, foreshortening must "eat away" the space above the horizon, until finally the space between the heavens and the earth is vanished, and the arc of the heavens appears drawn down so the circle of the observer's horizon.

#### The Milky Way and the Mountains.

EDITOR FLAMING SWORD:—If the Milky Way is exactly parallel with the direction of, and corresponds in outline with, the great circle of the American and Asiatic mountain ranges, why does it shift its position in the heavens!

We might ask why, if the constellation Leo corresponds to England, it does not remain stationary over England's longitude? There are twelve Zodiacal constellations, and correspondingly, twelve signs or geographical divisions of the Zodiac in the earth. Why do not the constellations remain directly in the zenith of the signs all the while? Because the earth is stationary, and the heavens are revolving. The relations of the heavens and the earth are complex; the stars are not direct reflections from the earth's surface. Energies are generated in the earth; they accumulate in the heavens, and express themselves in the various phenomena above us.

A striking one is the Milky Way, corresponding in outline, as well as in latitude and longitude, with the great mountain ranges of America and Asia. The Milky Way fits over the mountain ranges every 24 hours; the sun and constellations approximately fit the signs once a year; and finally, the constellations and signs exactly fit only once in 24,000 years; and yet the heavens are revolving all the while. To see this point clearly, necessitates a thorough understanding of practical astronomy.

#### Promiscuous Replies.

May Koreshans belonging to the celibate order marry, providing they live the celibate life in act and thought after marriage, desiring union for the sole purpose of spiritual advancement, congenial companionship, and a home for the enjoyment of the fine arts? May those belonging to the marital order receive the coming baptism, or do the celibates only obtain this?—Mrs. A. R., Cobleskill, N. Y.

Celibacy is the *unmarried* state. If a celibate marries for any purpose—congenial companionship, or a home for the enjoyment of fine arts, he ceases to be a celibate. There is no Koreshan celibate order outside of the central nucleus of the Koreshan Ecclesia or Home. The marital order in Koreshanity is for such as desire to enter or to remain in the married state. Koreshans who obey the laws of life, in recognition of the Messianic personality, office, and function, will become sons of God, the goal of aspiration of those absolutely polarized in the Guiding Star. Such have no desire for any other union. All others will be saved to the extent of their aspirations, the altitude of their ideals in thought and life. If refined marriage is the ideal, the home will be purified and its members rejuvenated, but not immortalized.

Why should not the antithet of a personal God be a personal devil?

Koreshanity teaches the human God and the human devil. The laws of progressive evolution provide for the manifestation in humanity, of the personal God; and the laws of retrogressive involution likewise necessitate the coming of the personal devil. Such personalities were manifest nineteen hundred years ago—Jesus and Judas. They were antithets. Did not Jesus himself say so? "Have I not chosen you twelve, and one of you is a devil?" The devil is the father of sensual humanity; the father is human, and the children are human. "Ye are of your father the devil," was spoken to a corrupt generation. The plane of mortality is inhabited by personal devils; it is the plane of the real and tangible hell in which the modern world lives, moves, and has its being.



## Living Inside the Earth.

Society of Springfield Women Studies Koreshanity Which Advocates Communism, Celibacy and Prophecies a Golden Age.

One of the most interesting clubs in this city is composed of a little band of about twenty women who meet every other week to study the teachings of KORESH, or DR. CYRUS R. TEED of Chicago. The strange teachings of this man have already attracted wide attention, and they greatly affect religious beliefs and the present Copernican theory. These women study the literature which is sent out by KORESH, and as yet they say they have found nothing which was not perfectly comprehensible and sane and that KORESH himself has found no difficulty in answering any puzzling questions which have been sent to him. Each member studies carefully the literature for the next meeting and a discussion takes place every two weeks.

The society in this city has been organized as a full-fledged Koreshan society, with the following officers: President, Mrs. James W. Russell; secretary, Mrs. M. L. Nutting; treasurer, Mrs. Fred W. Lumis. These women thoroughly believe all they have read of the Koreshan teachings, and a few of them expect to enter into the Koreshan belief and become disseminators of the truth. Outsiders are made perfectly welcome at these meetings, but are not allowed to sit with those who have ceased to become skeptical over these new ideas. The new religion which is established by this man, and which this little club believes, is called Koreshanity. Thirty years ago DR. CYRUS R. TEED proclaimed that he was a Messenger of the Covenant and from that time called himself KORESH, which is the Hebrew word for Cyrus. He is practically building a large city in Florida which he calls the New Jerusalem, and where the elect are to be gathered in the golden age, which Koreshans reckon will come in about 1917. According to the teachings of DR. TEED, Koreshanity is a revival of primitive Christianity and requires a belief in reincarnation, celibacy—although married people are admitted to the system—and advocates the universal salvation of all mankind in the future. A part of the belief is that Christ is reborn every 24,000 years and this state of things will continue forever.

There are four degrees in this new system; namely, the investigative court, the co-operative order, the marital order, and the celibate court; and as the Koreshan advances from one degree to another the demands become more exacting. The last degree requires celibacy, and the second degree forbids the use of tobacco, profanity or intoxicants.

The most practical part of the whole system is its belief in communism or a co-operative life, and a co-operative exchange has been established whereby Koreshans exchange labor for the necessities and even the luxuries of life, and some of the women in the club in this city are working for the exchange.

When the golden age comes it is believed by the Koreshans that a chosen few are going to be saved and the rest will be reincarnated, and may be reincarnated again and again until they reach the proper perfect state, when they will also be of the elect.

The most startling feature of the Koreshan theory is the declaration that people are living on the inside of the earth instead of the outside, the earth being a hollow shell 8000 miles in diameter, of which the outermost metallic strata are the firmament. KORESH claims that a man cannot know God until he understands God's universe properly, and to understand God's universe it is necessary to adopt the Koreshan theory and overthrow the Copernican theory.

The members of this club have studied optics and all the difficult technical phases of the theory and still remain firm in the belief that KORESH has the only true idea and that all opposed to this theory is anti-christ. They expect DR. TEED to visit this city in the spring, when he will deliver a public lecture in some hall.—Springfield (Mass.) Daily Union.

\* \* \*

## Doctrine of Reincarnation.

Taught by the Prophets and Poets, and Held by Two Thirds of the Human Race.

This strange and beautiful religion of the reincarnation of life and the pre-existence of the soul, has had among its believers very nearly all of the really great minds this world has ever produced, except those who accepted the philosophy of such men as Lucretius or Haeckel. In the earliest times of which we have record, it was the reigning belief. It was the first religion of India and Egypt. Long before Pythagoras dreamed of Fate and Justice, it was the life-dream of Greece. The first ecclesiastic system of Mexico and Peru was based upon it. All ancient philosophers discoursed upon it at length. The writers of the Christian Scriptures accepted it as a fact. Following, in canonical times, it was the belief of Philo and Origen, of Tertullian, Apollonius, and Jerome. It was taught as a divine doctrine among the early Christians. Rufinus speaks of it as an esoteric doctrine taught to a select few. Justin Martyr held the identical belief now held by modern Theosophists. So did Clemens, Alexandrius, and Arnobius. In all Eastern poets of consequence, ancient or modern, it is the life-blood of their work.

### Modern Philosophers and Poets of Re-Embodiment.

Of the modern great minds that have either directly or indirectly accepted it, quite a startling list might be prepared from memory. Such a list would contain the names of Paracelsus, Hegel, Leibnitz, Herder, and the young Fichte, who embraced it as the most consistent with the yearnings of an intuitive soul. In it also would be found the names of Southey, Hume, Glanvil, Dr. Henry Moore, William Knight, Prof. Butler, Pezzani, and Bulwer. Henry Ward Beecher and Phillips Brooks preached it from the modern pulpit. Francis Bowen of Harvard wrote a strong argument in its favor. Every modern poet has recorded glimmerings of its truth. It inspired the heart of Emerson's life-work; it was the vascular system of Poe's

literary anatomy. Wm. Wordsworth in "Intimations of Immortality" made its dimness clear; Tennyson in "Two Voices," "De Profundis," and elsewhere admitted its beauty if not its truth. So the clear-visioned Rossetti in "Sudden Light," and even the proverbial Tupper in "Of Memory," and the greatest of these, Browning, in his "Paracelsus," "One World More," "Christina and Evelyn Hope," and the great Coleridge and the half-great Whitman. So also we find it in Whittier, "A Mystery," and in Bayard Taylor, "The Metempsychosis of the Pine." It flashes and gleams through the cadenced lines of "Paul Hamilton Hayne," it is the chief beauty of Dean Alford's mellow verse; Aldrich sang of it in stanzas not easily forgotten; Longfellow in "Rain in Summer" admitted it as a symbol of perfect truth, as did Lowell in "The Twilight." Andrew Marvel made it the theme of inimitable verse. Victor Hugo and Beranger both believed it, "To the Invisible One," and "La Metempsychose." Goethe and Schiller added fitting words of conviction—Goethe in "The Song of the Earth-Spirits," and Schiller in "The Secret of Reminiscence." It was a beautiful vision of truth to Shelley; it was to Boyesen "a resistless possession."—*Mountain Eagle*, clipped from *Harbinger of Dawn*.

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## The World's News.

Feb. 14.—Boers rout British from Colesburg.—Irish at Cork cheer for Kruger and groan for the Queen.—Belgian-German syndicate formed to explore central China.—Cuban sugar planters oppose railroad corporations—Chicago strikers demand sympathetic strikes in all large cities.—Delegation of women at Washington protests against granting equal suffrage.—Feb. 15.—Ex-Consul Macrum returns from Pretoria, and charges English at Cape Town, with opening his mail from U. S. government.—Bill for international bimetallic commission defeated in the senate.—Roberts' campaign begins on western border of Boer republics.—Anti-trust conference adjourns in chaos and clash of opinions.—Serious floods in eastern N. Y.—300 journeymen tailors in Chicago in trouble with the Drapers' exchange; expect a lockout.—Trinity M. E. church, Chicago, burns.—Feb. 16.—American Federation of Labor asks for power to allow strikers to do as they please; wants no interference by federal courts.—Boer forces in western Free State may be in danger from growing British army.—House of Commons decides to encourage Zulus and Indian troops to fight Boers.—French premier and Catholic clergy clash.—5,000 Filipinos attack American garrison at Daroga, Luzon, but are routed.—War of litigation grows out of Kentucky election trouble.—Roseberry startles Europe by declarations of English weakness, and gravity of present situation.—Feb. 17.—New financial bill blocks free coinage of silver until 1906.—Boers driven from Kimberley by the British; Gen. French in pursuit of Gen. Cronje's army.—Boers defeat British at Jacobsdal.—Russia continues threatening moves to irritate England.—King Menelik of Abyssinia, ready to rebel again against England.



— Chicago tailor firms agree to fight journeymen to the finish.—Feb 18.—Chicago teachers begin a crusade on tax-dodgers; alarming shortage in the school tax; leaders searching for blame for deficit.—Buller crosses Tugela river again; advancing toward Ladysmith; force of habit may compel him to retreat and repeat!—Western border Boer forces moving to defend Bloemfontein.—Blizzard raging in New York.—Labor-union striking outfits may be imposed on the Cubans.—Joining English South African forces is a fad among society leaders and actresses in London.—Feb. 19.—British hard at work pressing Gen. Cronje's forces; fierce fighting reported; western border Boers pressing on to Bloemfontein.—Gen. Buller captures two points on way to Ladysmith.—Transvaal government orders uniforms from Berlin.—Massing of Russian troops on Afghan borders alarms British.—Plot for rebellion discovered by Austrian officers in Poland.—Feb. 20.—Unconfirmed rumor in London surrounds Cronje's army by the British.—England takes steps to increase army; wants 120,000 more men.—Porto Rican tariff bill may be defeated in senate in favor of president's views of free trade with colonies.—Populists in a row at Lincoln, Neb., over Bryan as a future candidate.—M. Belleruche, Belgian moralist, asks clergy of Europe to devote one year to preaching against war, omitting all dogmas about God and future life, and propagate peace.—storms raging on Spanish coast.

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### The Flaming Sword's High-Class Exchanges.

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Leslie's Weekly.—Just now there is being printed in *Leslie's Weekly*, a series of articles on Business Chances in the Philippines. Manila is a new field for Americans, a thriving city full of possibilities. This week's issue is Washington's birthday and the bicycle number, and appears in appropriate covers; and the pictures are in keeping with the season. Photographs from the Boer war; the dog show in New York, and superb drawings of the English campaign in South Africa, suggest its interesting contents.

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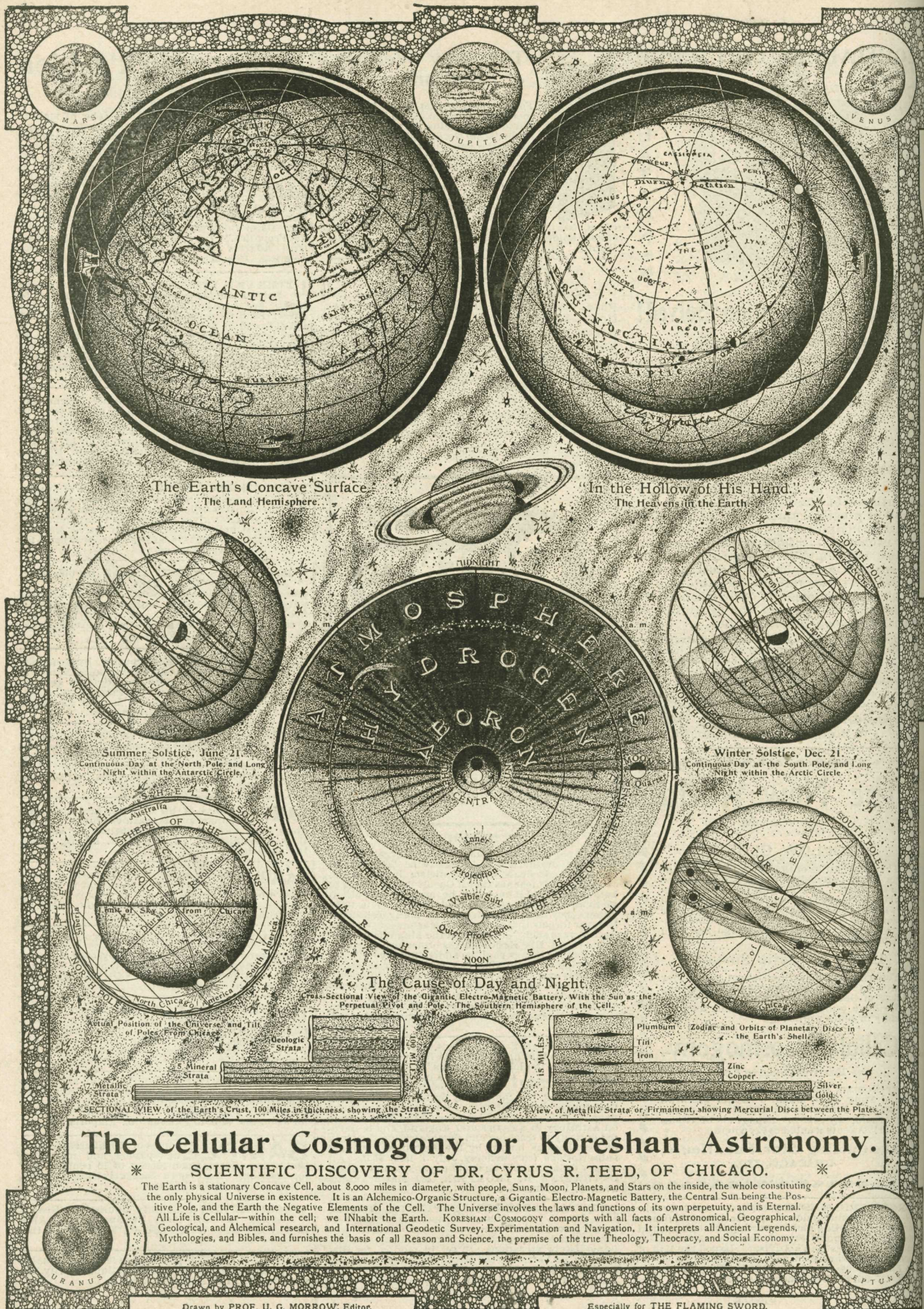
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